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quantities of ducks and geese, and the inhabitants of the inland villages sometimes made hunting expeditions to the nesting places of wild-fowl in the lakes of the interior uplands. Although numbers of birds were sometimes killed in this way, they were never a steady article of diet. The same is true of grouse. Always plentiful, these birds were commonly killed, but never in large numbers.

The basis of the food supply was fish. The river teemed with salmon, which enabled the country to support its relatively large population. Spring, sockeye, hump-back, dog, and cohoe salmon, all entered the river in thousands during the spring and summer, while the steel-head could be caught throughout the year. They were taken in weirs and their flesh smoked for winter use. Throughout the year, salmon was the principal article of diet. Second in importance was the olachen, a fish somewhat resembling a herring, which entered the river in great numbers during April or May. They were taken in purse-like nets,[4] allowed to rot for ten days or two weeks, and then boiled. The grease was skimmed off and kept indefinitely to be used as a relish for other foods. It was always a sign of poverty if a person were obliged to eat berries without olachen grease. Trout and bull-heads were found in the river, but were not sufficiently plentiful to be of importance.

Although no form of agriculture was practised, the Bella Coola used vegetable food to a considerable extent. Berries were abundant; some were eaten raw, but many more were pounded into a pulpy mass and dried in the sun. Cakes prepared in this way kept indefinitely and formed one of the regular winter foods. The bark of the hemlock and cottonwood was eaten, as well as the roots of many plants. In recent years many of these have not been used, so that an investigator is apt to overlook their great importance in early times. Although useless for food, the cedar was the corner-stone of Bella Coola material culture. From its trunk were split out, with wedges, the wide planks which formed

[4] See Appendix A for a description of olachen fishing.

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lieved that all the Kitkatla chiefs were powerful, but *Tsdzis* was the greatest of all. It is said that one of his prerogatives[1] was to exercise *jus primae noctis* whenever a Kitkatla was married. Without question, tales of this chief's prowess have become exaggerated in transmission, none the less they show that the Bella Coola realize the great importance of the northern chiefs. Concerning their nearer neighbours, the Bella Bella, the Bella Coola understand the way in which the members of a family combine to help their chief in the giving of presents. They say that the Bella Bella consider the Bella Coola practice of each one endeavouring to make himself a chief to be foolish in the extreme. Such is also said to be the opinion among the Kwakiutl, who support their contention that in Bella Coola all are chiefs, from the fact that flooring exists under the seats of all, whereas in Fort Rupert, their home, such occurs only beneath the seats of chiefs.

Corresponding to the extreme paucity of functions possessed by Bella Coola chiefs, their prerogatives are likewise scanty. Indeed, they take their validated seats only during certain rites of the secret society connected with chiefs, at potlatches, and at ceremonial meals. These last occur whenever a deer or seal is killed; the latter is considered a great delicacy.[2] Anyone can kill a seal, but it would be unthinkable for a Bella Coola to share its flesh with his immediate family only. The animal is cleaned, the hole made by bullet or spear carefully plugged, and the carcass boiled whole in a large box. Meanwhile a herald (I, p. 144) summons the chiefs to the house where the successful hunter lives. If the meal is to consist merely of one small seal, only a few chiefs are invited, those of greatest influence through their possession of "strong" seats. When several seals have been killed, the number invited is correspondingly larger, but no woman may partake unless she ranks

[1] This is said to have been a personal prerogative, not shared by all chiefs, and requiring validation by valuable presents.

[2] Only traces of the rite described in this paragraph occur at the present time. In fact, the reservation of seal meat for chiefs alone was discontinued towards the close of the last century.

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After bestowal of these presents, the *sisi* of the penultimate group of guests shakes his rattle, and exactly the same procedure is carried out by members of his party. They, too, give presents to X and the other Bella Coola chiefs. The same rites are carried out by each party of guests in the reverse order of their arrival. It is frequently near dawn before the first-comers have completed their dances and distribution of gifts. X then gives another meal to all, with no restriction on the choice of food. This concludes the night's ceremony, and the guests depart, except those who are staying in X's house.

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THE POTLATCH: FIRST DAY

Considering the lengthy ceremonials of the preceding evening, it is not surprising that on this day no one stirs early. The guests receive their breakfast in the houses where they are accommodated, and meanwhile a number of young men gather in X's house to assist in the preparation of food for the main meal of the day. During the previous night a large amount of smoked mountain goat has been put in water to soak. This is now placed in a number of food-boxes, ready for distribution, water is added and hot stones lifted in to bring it to a boil. When the water comes to the boil, mountain goat grease is added, and then hearberries; it is usually about two o'clock in the afternoon before the meal is ready. The guests are summoned and the food given them, the chiefs, as usual, receiving more than those of lower rank. After eating they disperse to await the evening rites.

[281]
[252]
[554]

It was impossible to obtain an accurate account of the ritual carried out on the evening of this, the first day of the potlatch proper. The ceremonial was of less importance than those preceding and following, and it has long fallen into disuse. The guests take up their accustomed places, and the Bella Coola members of the *sisaol* range themselves near them and behind the fire. The corners next the door are occupied by non-members of the society. The singers beat out two of

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grease have been placed in readiness. X selects as many youths as the number on whom he intends to confer the names which have already been announced and validated among the Bella Coola, but are now to be made known to the foreign guests. He seats the lads, who are to substitute for the initiates, on the various boxes. Everybody understands that these are merely representatives. X requests two chiefs to act as his announcers, choosing two with good voices and abundant self-confidence. To one of these X whispers the *secret* name of one of the initiates.

"His name is now——" calls out the announcer, pointing to one of the substitutes, and the listeners readily recognize the initiate intended, from the use, in conjunction with his new designation, of his well-known ancestral name. The heralds repeat the new name with the usual badinage, so that it becomes well known to all present. In like manner the *secret* name given to each initiate is publicly announced. The substitutes receive no advantage from their part in the proceedings.

Then the boxes are opened and red elderberries poured into the canoes in front of the guests. Stones are provided with which the visitors pound the fruit into pulp which they proceed to mix with their hands, as oleachen grease and cranberries are added. Then X's helpers distribute spoons and the feast commences. All start to eat, but after an interval one of the leading Bella Coola chiefs strikes the side of his canoe with a spoon, as a signal that all must stop. X has several dishes in readiness. If he is wealthy some of these will be carved in the shape of beaver, eagle, or other form in which an ancestor appeared. These dishes are filled with the food which all have been eating and then placed before the principal chiefs, who thus have a second supply. At this point the singers begin to beat out an ancient song of the type known as *ne'ele*. Each of these has been handed down from the distant past, when some chief, ancestor of X, had it composed for himself as a potlatch. The theme is always about the fame or fame of his

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[The Breaker Dance]

*575 *796 [424] *tsaic*. X is one of the few *kukuciut* having the prerogative of using supernatural singers. The evening's ceremony concludes in the usual fashion.

Until the departure of his call, X is liable to fits of frenzy so that on both *qutlow* and *nukuaem* he often visits every house and breaks utensils, though his guardians appear to be making every effort to restrain him. Breakers, irrespective of their [424] exact prerogative, are enabled to act in any unusual manner they desire, and strive to excel in peculiar behaviour. A favourite trick is to smear themselves with excrement, either real or imitation. It is difficult to over-estimate the enormous [554] prestige which such actions call forth in the eyes of the unini- [787] tiated, to whom it appears that the coming of a call entirely [828] alters the mentality of the recipient, a belief which the *kukuciut* make every effort to maintain. Nothing further need be said of either *qutlow* or the preliminaries of *nukuaem*, both of which follow the usual pattern.

*575 *796 781 When the uninitiated are admitted to X's house on *nukuaem* evening, they are filled with wonder at the sight of the masked singers, of *Sawalkumalele Alpaxtem*, and of the four supernatural Breakers who move wildly to and fro as the songs are sung, as if only the eagle down which the *kukuciut* blow upon them restrains them from destroying property. The fluent *Awi'ikwalaxa* makes the most of her opportunity to describe the wonders which are before their eyes. Then the uninitiated are told that it will be safer for them to withdraw, and hurry out. Presently they are startled to hear the sound of people moving, and the four supernatural Breakers, followed by all the *kukuciut*, leave the house and proceed to the lowest one in the village. Around the fire go the masked four, picking up stones and hurling them at any destructible property. Most [252] houses contain a number of stones which have been used in [578] boiling liquids, so that there is no lack of missiles. *Kukuciut* [685] who are wise take care to hide or remove valuable property before this inroad begins, since the wearers of the masks take advantage of the opportunity to destroy the goods of those

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procession of supernatural beings according to X's choice. 575* 796*
The proceedings terminate in the same way as those described in the Stomach-Cutting dance.

X must obey the customary restrictions on his movements for the rest of the ceremonial season, and also remain in partial concealment for the summer following. The fiction circulated is that he is still suffering from the after-effects of decapitation. He is legally entitled to perform any other *kusiutem* rite during the following winter, but it is most unusual for a man to do so on successive seasons. [424]

The Drowning Dance

In a third *kusiutem* dance the performer appears to drown. X carried out this ceremonial during the third winter after his decapitation, but as usual it will be convenient to describe the ritual in the present tense.

During the summer, as for the Beheading dance, he obtains permission from the marshals. With the latter present, he then arranges with the singers and the carpenters to compose songs of the usual *kusiutem* type and to prepare a mask. Since X had preserved the mask used at the time of his decapitation, it was not necessary to have one made. The intending dancer borrows from a *kusiut* friend one of the large boxes used for boiling olachen and this is taken in secret to some lonely spot in the forest. The carpenters cut a hole in the bottom and smear the edges with grease and dirt to conceal the aperture; skin hinges are fastened to one side of the movable section so that it can be opened easily and quickly. They also make a wooden framework the size and shape of X's body, to which the portrait-mask is attached to give a realistic representation of the man himself. [415] [252]

Nothing more can be done until near the winter solstice when the carpenters cut a hole in the floor of X's house, immediately behind the fire, and fasten the section removed with skin hinges to make a trap-door. Then the carpenters, marshals, singers, and other influential *kusiut* meet some evening

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about a foot of the surface. In the same slow manner a second stake is driven in, about ten feet from the first, and in such a position that the main force of the current would strike at right angles a line drawn between the two. Then two more stakes are placed in position, slightly below the first pair, and nearer together, as shown in the diagram (Figure 3). The posts are often driven before the main run of the fish, and the fixing of the net delayed until that time. It is fastened to the four stakes, with its open end, which faces upstream, forming a rough oval, ten feet wide, of which the lower side rests on the bottom and the upper is at the surface. The outer stakes hold the upper edge, the inner ones secure the lower brim. The olachen are slow-swimming fish which work their way upstream with the rising tide, and, when it turns, drift back into the net. Once within the opening, they lack strength to drive forward against current and tide, and are forced into the closed bottom, floating downstream, in thousands. At the peak of the season, a net is often extended to its full dimensions with a solid mass of fish, throwing a tremendous strain on supports and mesh-work alike. During the day, the mouth is closed with a cross-piece, *nuxtnuitsta*, to prevent floating objects from drifting within and damaging it, and opened during the night at whatever hour the tide turns.

FIG. 3. Diagram showing position of the stakes supporting an olachen net.

Early in the morning begins the landing of the fish. The partners paddle out to the bottom of their net and, with considerable exertion, lift it into the canoe. A cord is tied around the bellied mass, cutting off a section, and the end is opened so that the fish from it fall into the bottom of the craft. Another part is dealt with in the same manner, then a third, and so in succession until the gleaming olachen are piled so deeply that no more can be loaded with safety. Sometimes two or three loads, each of many thousands, are taken from a single net. The partners slowly pole to shore where, at the present time, their wives and children wait to unload the canoe. The fish are packed into baskets, carried on the back with the aid of a tump-line, and taken to pits which have been prepared ten to fifteen feet from the bank. These are three or four feet deep, lined with planks, and with their bottoms covered with evergreen boughs. The olachen are emptied into these holes, which are covered with more planks when full. If more fish are landed than can be handled conveniently in this manner, they are laid on branches spread on the ground, and a low wall of planks built up around them. Although the main run lasts for only three or four days, the olachen are so numerous that each group of partners is able to fill several of these storage pits.

Though most of the catch is thus disposed of, there is always enough

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for treatment in other ways. Some are fried immediately, but the Bella Coola think they lack flavour, although most white men regard them as delicious. Many hundreds are dried for winter use in one of the following methods:

(A) Cedar-sticks, each about three feet in length, are split from the solid stem and smoothed down to a diameter of about one-half inch. One of these is passed through the gills and mouth of one fish after another until the rod is filled with a row of olachen, their tails hanging downwards. Dozens of these sticks are suspended horizontally over the central fire in a house, or, in brilliant sunshine, hung in the open. When dried to a certain extent, they are stored in the upper parts of the houses where the process continues whenever a fire is lit. When so treated they keep almost indefinitely.

(B) Narrow strips, each four to five feet in length, of flexible cedar-bark, are prepared by the women. The fisherman takes the ends of two of these, ties one around a fish's head, and the other around its tail. Another olachen is tied parallel to the first, and then others, until the two cords are supporting thirty to forty fish, each separated by about one inch. The middle of the strings is laid across a horizontal bar above a fire or in the open, and the process of drying continues as in the last method. The fish not infrequently catch fire if a large blaze is built up in a house, so careful people remove their olachen before a feast or other celebration.

Though dried olachen provide a useful article for winter diet, the fish are chiefly valued for their grease, *stuk'*, which is used as a condiment with all kinds of berries. It is sometimes extracted from the fresh fish, but the Bella Coola consider this to be tasteless and prefer to wait until the olachen have remained in the pits for ten days to two weeks. Warm weather hastens the process, but in any case nothing is done until the disgusting smell has penetrated for miles, proving that putrefaction is well advanced. In former times, all boiling was done with hot stones, but at present boxes with iron bottoms are used as kettles. These are of various shapes and sizes, an average being, perhaps, four feet long, three feet wide, and eighteen inches deep. These are set on fireplaces which vary according to the ingenuity of the refiner. Some are excavated in the river bank, lined with stones set in clay, and fitted at the inner end with an old stovepipe to provide draught for the miniature furnace. The box-kettle is placed on the ground over the excavation and the cook pours in water. Then his wife, children, and friends bring the putrid fish, which they ladle in until only a few inches of water are visible. A slow fire is built beneath, and, as the mixture begins to boil, the cook stirs it with a five-foot stick having a slightly flattened blade. Presently the grease begins to rise to the surface whence it is skimmed off and placed in recep-

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Alalkmktmm: Supernatural being sent by *Smaien·a* to meet *Neakgnm.*

alalqe·xi, "One Who Is a Guest": The term applied to a youth whose father, a chief, will certainly give a potlatch to start him on the path to social importance though he has not yet done so. Such a lad is served ceremoniously at every feast. [556]

Ālhlxān·i: Abalone-shell covered stick used by one of the first settlers in the beginning of time.

Alhlxān·iatliax: One of the first women to settle at *Tāl·io* in the beginning of time.

aldinkl: Word of uncertain meaning often appended to *łnxtāmem* as complete term for the first night of a *kusiut* dance. [575]

alikalxmm, "A Dragging Across" (as one does with a heavy log): The term applied to the transmission of a name from a wife to her husband either at marriage or later, when being repurchased. [425] [553]

aljkwis: Toasted food of any kind. [262]

Alilixwumax: Ancestral name of a *Stuix* man. [252]

alitiq': Perforated, *adjective.*

alitmuxnām: Those who perform to assist marriage dancers.

Ałimalmalaix: Kusiut name of a Bella Coola man.

Al·imlxaix: One of the first men to settle at *Tāl·io* in the beginning of time. [585]

alipaxlits, "Weapons of War": The term applied to the presents distributed by the groom and his relatives to the bride and hers prior to entering her house. [431]

alipoalm: Gifts given in secret, soon after betrothal, by the father of the future groom to the father of the future bride. [584]

alipotlām: Marshal.

Ałiqmān·i: Immoral supernatural woman; synonym for *Sximximdi.*

Alixmotuxaix: One of the men who came to earth at Mount *Tsnisi* in the beginning of time.

Āl·łiktsel: Totem-pole erected by the first settlers at *Stuix* in the beginning of time.

alkkst: Lying position with legs close together such as is maintained for four days by an adolescent girl, and also by a widow or a widower. [516]

alq: *Sxsek* song in fast time. [533]

alq: Rapid beating of time during which a dancer does not try to move his feet in rhythm with it. [535]

Alt'gmāx·a: Daughter of the first settlers at *Sātlis* in the beginning of time.

alumbus: Kusiut dancer whose disguise becomes apparent through an accident.

alunlis: Synonym for *łnxmdjut;* one of the days of a potlatch, probably that following the appearance of a masked representation of the deceased. [556]

alxelis: 1—Night-time.
2—That part of a Cannibal dance when songs are prepared in the middle of the night.

alx: Come, *imperative singular.*

Alxnx: 1—One of *Smaaan's* sons in the beginning of time.
2—One of the first women to settle at *Nuxwlst* in the beginning of time.

alxul·ilaix: Central seat behind the fire.

alxlejalus: Hammer with handle for pounding stakes for fish-nets. [412]

Alxlumalxa: Mountain on north side of the lower Bella Coola. [805]

alxlxalxm: One who estimates the passage of time by watching the movements of the sun.

Alxx·iguxun, "The Devourer of Meat Killed by Another": Term used by hunters to Wolf. [825]

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kátsăn: Tail.
katskitl: Ants. [825]
kax: Black hawthorn. [824]
Kalăn-i: Kusiut name of a Kimsquit man.
Kamilkăn: Ancestral name of the wife of *Swaky* who was changed to stone in the beginning of time.
kaxkl: Region.
Kapsalaqst: Kitlobe chief living in the beginning of time.
kasály: 1—Marriage, properly arranged and legalized. [585]
2—The actual wedding day.
Kaxwălăn-i: Kusiut name of a Kimsquit woman.[1]
kolai: Bark bucket for holding liquids. [415]
kolamkodjut: The seeking of assistance from a man who owns a curing repository. [426]
kolamkusnam: Investment-present, i.e., one for which a return is expected.
kolusta: Back-room in which *nusuk* initiates and others are concealed. [431]
kolăn: Woman during catamenia.
koludia, "What Was Sent Down": Intangible possession, such as a myth or a prerogative, inherited from the distant past, usually from the coming to earth of the first settlers in the beginning of time. [424]
komapsta: Wooden tongs such as are used for lifting hot stones. [412]
kolămkdjut ala kwanăqsta: Kusiutem rite in which the performer appears to be drowned.
kul-aix or *kul-ăl,* "The Gainer": One who has been initiated as a member of the *kusiut* society but has not yet danced, especially one admitted through unauthorized knowledge or through successful participation in either a *kusiutem* or a Mystery dance. [575]
kulul, "Rendered Incapable of Returning": Said of an uninitiated person who is alleged to have stumbled on a repository.
Kuldzap: Man mentioned in an ancient story.
kustxas: The dormant waiting for power by a shaman who, having had one visitation, awaits further manifestations before displaying his ability. [756]
kĭpa, vocative, kĭpaas: Grandmother. [601]
kĭpa-tsum-ut-i: Ceremonial marriage of a female child to an adult man.
Kʼlaiakul: Name given to their canoe by the first settlers at *Staax* in the beginning of time.
Kĭlalsumaxus, "The Wise One": One of Raven's names as chief.
Kimilkăn: One of the first women to settle at *Alqolael* in the beginning of time.
Kinqʼo-: Man mentioned in an ancient story.
kinsaw: 1—Crab. [825]
2—Enormous crab-like creature, alleged to be found far in the forest. [824]
Kipalus: Name of a shaman who received his power from ghosts.
kipl: Red elderberry. [413]
kĭpla: Wooden tweezers used in the pounding of cedar-bark.
kis: Unidentified plant. [252]
kisem: To roast dried salmon.
kislaxmutla: Supported, in the sense of held in place by physical assistance.
Kislqmutl: Locality on Dean Channel, west of *Saxwilk.*
Kʼoʼo: Place on south side of North Bentinck Arm, about one-quarter mile from its head.

[1] This name appears to be an entirely different word from *Kalăn-i.*

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qmāthuelp: The dancing, by several of his associates, to "help" a *kusiut* performer.
Qnumi: Undefined locality in the Bella Bella area.
Qo: Mountain above *Stuie.*
qokūn-i: Supernatural bird, bringer of good luck.
Qolkaiut: Locality near the head of Dean Channel.
qolon: 1—Beaver.
2—*Nuxtxkūmg* name of a Kimsquit man.
Qolesti: Man mentioned in a song.
Qolliaohmg: *Kusiut* name of a *Stuie* man with prerogative of biting himself.
qoludik: The location in a house taken by a wife when ceremonially seated behind her husband.
Qolxwuliut: Influential *Nuxkalst* chief who died about 1910.
Qomāxuula: Ancestral name of a *Stuie* chief; the designation may be of Kwakiutl origin.
Qomxua: 1—One of the nine supernatural beings.
2—White person.
3—*Kusiut* name of a Kimsquit woman.
qomxiqut: Clean, dry skull.
qomxqmai-s: Stump, in the language of Raven.
Qomxqua: 1—Supernatural being, lord of the under-sea world.
2—Ancestral name of a *Qmqo-ts* man.
Qomo'sala: Man living in Bella Bella in early times.
Qomatis: Ancestral name of a *Tsimaif* woman.
qome-ts: Large, cone-shaped whistle used in *nusuk* rites.
Qomqo-ts, "Salty!": Village in the lower Bella Coola valley.
qoqai: To drift over, of smoke.
Qoqumfumtu-s: Name conferred on their sister by the first settlers at *Stuie* in the beginning of time.
qoqsta: Framework of split sticks for toasting salmon.
qoqts: Drum.
Qoqtsmai: One of the first men to settle at *Nuxkalst* in the beginning of time.
Qoqyul: Bella Bella village.
qoso: Kwakiutl term for "eagle down" presents.
qostum: Third day of a *kusiut* dance.
Qotlaalas: Harbour on Labouchere Channel.
Qotlenkis: Settlement in the Carrier country.
qoxoksm, "A Washing of the Hands": Term used to describe a marriage arranged by the offending party to settle a feud.
qoxtik: Wolverine.
qoxtlotis dimaxs, "A Washing to Free from Taint": Term applied to a ceremony to clear the path of the children when a husband has married a slave wife or nine wives.
Qoxui: 1—One of the names of Raven as chief.
2—*Tlaiyakum* name of a Kimsquit man.
3—*Kusiut* name of a Kimsquit man.
Qoxuiwaas: Supernatural woman from whom the Carpenters are said to have derived their skill in the beginning of time.
Qoxuilo-t: 1—*Kusiut* name of a *Tsimaif* man.
2—*Kusiut* name of a Kimsquit man.
qoxus: White swan.

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[765] *skwanat:* 1—Memorial potlatch.
2—Mourning song.
3—The wailing of mourners at a grave.

[763] *Skwanat-an-a,* "The Weeper": Female supernatural being whose appearance indicates the death of a chief.

skwanatsnkusais: Processional *kusiut* prerogative consisting of the right to sing of *Snitmdz-a* during *kusiotem* dances.

skwatsta: Name.

Skwo-ts: *Kusiut* name of a Bella Coola woman.

[824] *Sla-kl:* Whitewater River, the southern fork of the Bella Coola.

slaos: Long grass suitable for pasturage.

[252] *sladet'i:* Smoked spring salmon with the bone removed.

slaxit: Many, *adjective.*

[554] *slaxmidjut,* "The One with Many Descendants": Term used to describe an elderly man with many children and grandchildren.

Sla-: Man mentioned in an ancient story.

[601] *sledi:* Game, resembling a tug-of-war, played with wooden loops and spears.

[578] *slemts, vocative, slemtskais:* Grandchild; the vocative indicates endearment.

slewaswis: The deposition of eagle down on the heads of those quarrelling to pacify them.

sli-a: Gall bladder.

slieptsta: 1—Breathing.
2—Sound of a *nsaok* whistle, referred to as the breathing of *Mitlakila.*

slok': Olachen grease.

[778] *Slulelwaily:* 1—Ancient village in the upper Bella Coola valley.
2—Place of petrified power at site of ancient village.
3—Semi-anthropomorphized being responsible for power in this locality.

Slulem: Supernatural being resident at the mouth of every river.

slumsta: The voice.

[824] *slumut:* Dried elderberries.

slulwala: 1—Shaman-like power, as brought by the first people in the beginning of time.
[821] 2—Bella Coola woman.

slulqum: Eclipse.

[424] *smemmlits':* 1—One who keeps in touch with a concealed Cannibal.
2—One who has the inherited right to assist *kusiut* or *nsaok* dancers; this prerogative occurs in Kimsquit only.

Smelelkila: One of the names of the supreme god.

Smelelsila: One of the names of the supreme god.

Smelets-a: 1—Synonym for *Slulelkwaily,* q.v.
2—Ancestral name of a Bella Coola woman.

[424] *smelsta:* A possession, such as a myth or a prerogative, inherited from the distant past, usually from the coming to earth of the first people in the beginning of time.

smelwilkwaily: Debris from cones eaten by squirrels.

Smemo, "The First": One of the first men to settle on the Kimsquit River in the beginning of time.

Smemsel: Man mentioned in an origin myth of a southern locality.

smi-ung, vocative, smi-ungs: Friends.